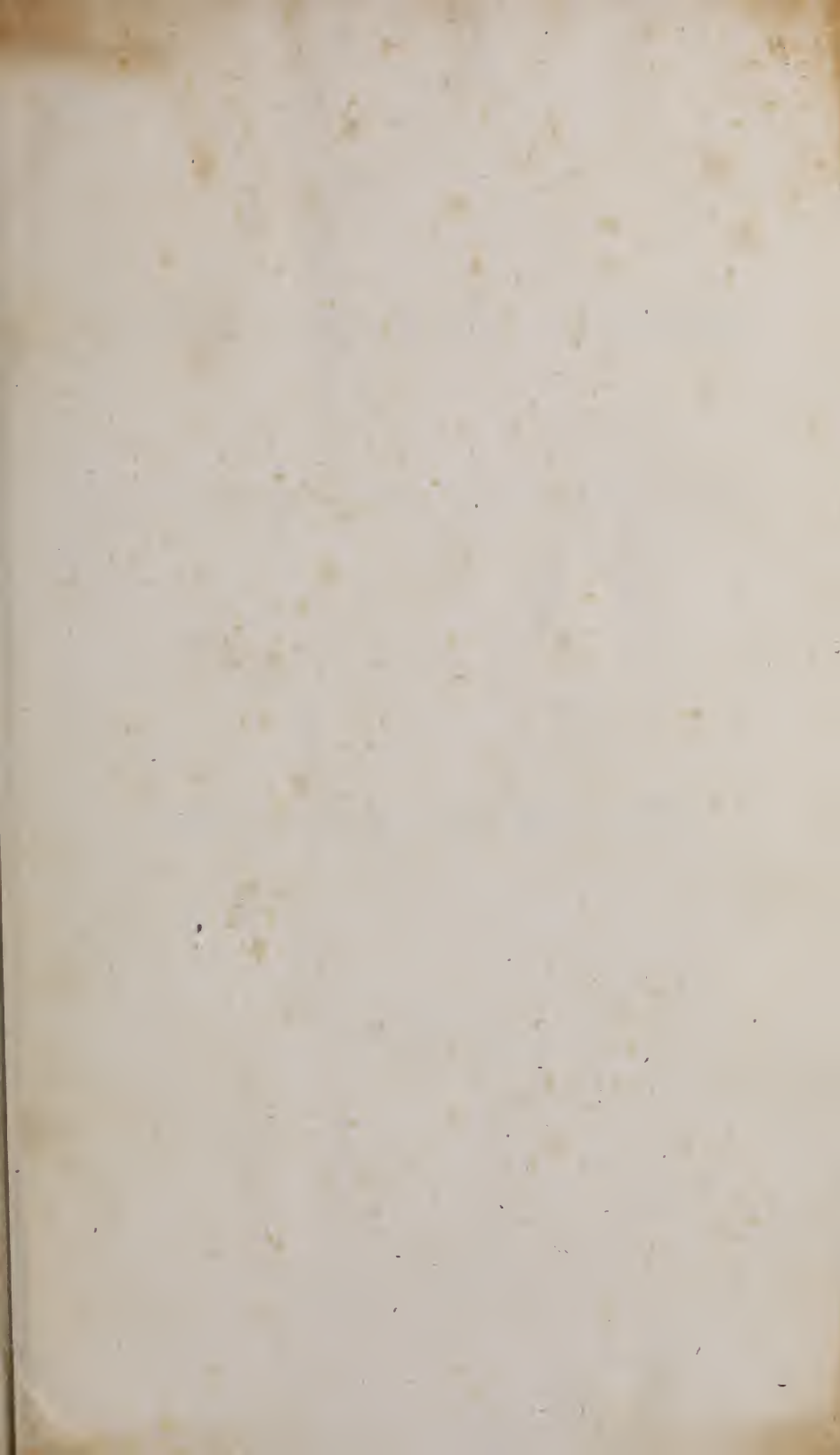




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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

## American Baptist Board of Foreign Missions.

## West Africa.

EXTRACTS FROM THE JOURNAL OF MR.  
CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

26. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

26. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at king Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

24. Went to Zuzo to-day; found all things quite well. There are eight country boys in school now, who seem to be doing well. Doe, the young man spoken of before, is still persevering, and gives much promise.

25. Had a chill which continued an hour; sick all day, unable to preach or do any thing.

26. Started for home; walked all day in much misery; pain in the head, back, and hips; reached Kong's place in the evening, and found all well. Was obliged to go to bed immediately.

27. Sunday. Better this morning, but not able to preach. Found ten boys and two girls in the Sunday school. They appeared very well. I trust Kong is exerting a good influence over his people.

28. Reached home in the evening, not well. Br. Day is yet very ill.

Aug. 9. Have been unwell all the week. Br. Day sent for me this evening; found him apparently dying. Stayed with him during the day and night. He revived in the afternoon, and was quite comfortable and happy.

10. Sunday. Not well; but as there was no one to preach, I attempted it; but suffered all night from its effects. As br. Day was unwilling I should be away from him, I stayed with him. He was able to converse some during the night, and spoke of his unhappy state of mind before his illness, and remarked that he could find relief only in Christ.

24. My health has much improved, and I feel desirous to be thankful for it. Scarcely any thing is more trying to the missionary here, than to see so much to be done, and to have no inclination to attempt any thing himself. The whole system, both mental and physical, becomes so paralyzed, that effort seems almost impossible. I went to Soldier's this morning; but few people in town; prayed with them and invited them to attend worship at our place; only one came. Attended Sunday school at 9 o'clock; preached at 11 to our school children, and at 3, P. M., to the Americans.

25. Attended the funeral of a child, whose mother was in great anguish. Visited one of the members of the church, who has been ill several weeks; he seemed to be in a happy state of mind.

31. My health is much improved, and I am able to attend to my usual business and to teach our evening school, which began on Monday eve-

ning. We intend to continue the school four evenings in the week. Our day school is becoming more encouraging. Watched with br. Day Thursday and Friday night. He seems much better, but still has a bad cough. Attended prayer meeting in the chapel this morning. Had a good congregation in the forenoon, principally country people. In the afternoon preached a short discourse to the Americans, on the importance of being spiritually minded. Felt the need of being so myself.

Sept. 1. Attended another funeral to-day.

14. Sunday. Our little child is ill again. Children suffer much here with what is called the African fever. Children of foreigners are obliged to go through the acclimating process, as much as their parents.

Spent the day at home. Heard last week that Zewio, the first boy that br. Crocker and Mylne took, was dangerously ill. Felt much anxiety about him. He has been from the mission eight or nine months, among his people, who were unwilling for him to remain at the mission longer. He was expecting to return soon. He has had much light and strong conviction. We do pray that the Lord will save him.

Oct. 5. Went to king Soldier's and preached to an interesting congregation; some of them went to the chapel and gave good attention all day. The old king seemed much interested. Since food has been more plentiful, our school has increased; several of our boys, who had been absent, have returned. As the almost incessant rains have prevented our going into the country much, for some weeks past, we have given ourselves mostly to instructing at home, and have prevailed on many of the people to attend worship with us on Sundays.

9. Capt. Brown arrived, and brings us letters and supplies from America. We are always gratified to hear from home; but often feel anxious as to what we may hear.

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### Greece.

#### EXTRACTS OF A LETTER FROM MR. BUEL.

In a letter dated Piræus, Nov. 11, 1845, Mr. Buel notices at length, and manifestly with deep interest, the proposition which, for a time, was entertained,



to discontinue the Greek Mission. He declares for himself and wife, that their love for the work upon which they have entered, and their confidence in the ultimate success of missionary labors in Greece, are unabated. After having examined every aspect of the case, whether encouraging or discouraging, he says, his "feelings are those of hope, that God will bless the Greeks through the instrumentality of our mission, if it be continued, prayed for, and sustained." After alluding to the discussions in this country, with respect to the discontinuance of the mission, he says, "I have endeavored to keep from being disheartened by the agitation of these questions at home, and to do with my might what my hands find to do. And so I shall continue to do, and shall believe that the Greek Mission is to be given up only when it is given up."

Mr. Arnold having expressed an opinion that he might be more useful in Greece Proper than in Corfu, Mr. Buel mentions that the only places open to him are Athens, Nauplion, and Patras. Nauplion, he represents as a neat and handsomely built town, with good European houses, and an intelligent population. Patras has much improved, both in appearance and climate, and, probably, could now be occupied without the hazards incurred by Messrs. Love and Pasco.

After giving an encouraging account of John, the disciple at Patras, who seems to have recovered from the effect produced by the defection of Apostolos, Mr. Buel adds:—

During the past four months, I have had an interesting bible class, attended by a half dozen young men from some of the most respectable families in Piræus. It is pleasing and encouraging to witness the attention that is given to the study of the bible by a class of Greeks, who are in a transition state, from believing much that is grossly superstitious, to a belief that Socrates was, in every respect, a much superior man to Jesus Christ, and that the substance and essence of Christian morals were borrowed from their Grecian ancestors. These weekly exercises are alternately in the gospel of John and the book of Genesis.

Opinions upon the general subject of missionary labors in Greece, may be affected unfavorably by recent proceedings against the Rev. Mr. King. Those who are *present* observers of this controversy, see much more in it to encourage than to discourage missionary efforts. You know the circumstances that called forth the little book entitled "Mr. King's Apology," which contains, in addition to his controversy previously in the newspapers, large extracts also from the best of the Greek fathers, designed to show that according to the testimony of those fathers, Mr. K. is not *heretical* in his views of the worship of the Virgin Mary, of the Saints, and their pictures, &c. &c. The appearance and very liberal distribution of this book, was immediately followed by the anathema of the Synod, which has been read in the principal churches of Greece and Turkey. This document concludes as follows;—having premised that the book is condemned because it inveighs against the rendering of religious homage to the saints, their pictures, and the mother of God, and teaches contrary to the doctrine of transubstantiation:—

"But the Synod, careful of the whole body of our orthodox eastern church, and suffering the injury of none of its members, proclaims as blasphemous and impious the Apology of the Calvinistic and Nestorian Jonas King; and prohibits all orthodox Christians from reading it, and calls upon them to commit it immediately to the flames. It forbids also, for the future, all intercourse whatever with the same ungodly heretic, whether to salute him in the way, or ever to enter his house, or to eat or drink with him. Whoever disobeys and transgresses this ecclesiastical ordinance, is regarded as a follower of his heresy, a follower of Nestorius, an insulter of our immaculate and ever blessed lady, the mother of God, and ever Virgin Mary; and as an enemy to the saints and the sacred pictures, and unworthy of the body and blood of our Lord Jesus Christ."

This document was severely rebuked by some of the political journals of Athens, and its prohibitions have been signally disregarded. Mr. K. is always treated with accustomed civility when he appears in the streets; and the Apology I have seen lying upon the tables of our neighbors. Every word of it being written in *self defence* against the most shameful and calumnious attacks upon his personal and profes-

sional character, of course, nothing in it could be construed into an "interference with the established religion," inasmuch as Protestantism is *tolerated*; and it may, therefore, be publically defended when publically assailed.

EXTRACTS OF A LETTER FROM MRS. BUEL.

*Piræus, Nov. 19, 1845.*

The season of vacations in our schools from early in July until September, was seized upon as a favorable opportunity to extend our acquaintance among the youth and children who had never yet come under our instruction. There being the greatest passion for all kinds of embroidery and fancy work, I permitted those who desired instruction to come to me on week days, as many hours as I could spare, which often amounted to four and five hours in a day; and while they were employed with their needles, I read to them from the scriptures, or from our excellent tract publications, such as Mary Lothrop, Jane the Young Cottager, &c.; and conversed with them upon things pertaining to their souls' best interests. These exercises were often very pleasing to myself, and I humbly trust not without profit to the children. At least, by this means, a fuller attendance was secured to my Sabbath school, the object of which is known here to be that of communicating instruction from the word of God alone. With the families of the children we have endeavored to cultivate acquaintance, by paying them frequent visits; and never, in any instance, have been otherwise than politely received. In some cases, expressions of gratitude on the part of many parents have been many and apparently very hearty.

I have ever had an ardent desire to have a day school connected with our labors, and the subject has more recently been one of thought and prayerful consideration, having been solicited by a Hydriote lady, who takes an interest in the education of her sex, to open a school for girls. Soon after this request was made, a letter from dear sister Waldo was received, alluding to the probability of the removal of our fellow-laborers from Corfu, (in case the Greek Mission should be continued,) which encouraged the hope that our hands might be strengthened in this undertaking by her invaluable aid.

Just at this time, another circumstance combined to strengthen the supposition that Providence pointed to this desirable work. A young female teacher, who was educated as a government beneficiary, at the school of the Greek Education Society, and has since taught some years in the island of Thera and in Patras, came to us to seek a situation in some missionary school. Though unable to encourage her hopes of being employed by us at present, as she is an orphan and homeless, I invited her to come and pass some days with us until she might obtain some appointment from the Minister of Education, provided no other opening in Providence presented itself.

Whether our acquaintance should result in her becoming a teacher of ours at some future period, or not, thoughts were immediately directed to her spiritual condition, and our prayer was, that God would bless her stay under our roof. She has now been with us nearly three weeks, and an opportunity has been afforded to communicate much religious instruction, the result of which, time and eternity will disclose. Until coming to us, she had never been under the influence of missionary labors, and it has been deeply interesting to watch the leadings of her mind, and to witness the effect of our morning and evening devotions, which she has attended, reading with us the volume of inspiration, and with evident satisfaction. The questions that she, from time to time, asks, and the disclosures of her feelings, which at first were hesitatingly made, shew that religious subjects are themes of her meditations. The Sabbath school was new and interesting to her, and on leaving the school room on the first Sabbath morning she attended, she spoke of the happy effects that might result from such schools being common in Greece, and added, with much apparent feeling, "I have never been taught the scriptures," and with the Old Testament in hand, retired to her room and spent her leisure hours in its perusal.

During the evening, while my dear husband was engaged with his bible class of young men, our conversation led to her remarking respecting the doctrines of Caïris, in a manner to excite the suspicion that she regarded them favorably, perhaps in consequence of having long looked upon the superstitious, endless and unmeaning ceremonies of her national faith, as

little better than the idolatrous worship of the ancient Greeks. With an air of assurance she said to me, "But all the learned Greeks, French, and Germans, believe as Caïris does very nearly, and is it not so with English and Americans?" I could only endeavor to show her the danger and absurdity of abandoning Christianity, instead of its corruptions, for no religion at all; and supplied her with books upon the evidences of the Christian religion, which she has since been busily employed in reading, and seems to have been profited.

Like many others, she goes to the confessional because her church commands it. Her catechism, she says, teaches not to depend upon the absolution of the priest, but on the mercy of God; but the *mass* of the people never look beyond the absolution of the priest. A famous place of worship in the island of Tinas, where an annual festival is celebrated by multitudes from all parts of Greece, is so constructed as to symbolize the popular faith. One apartment being assigned to the Virgin Mary, the next beyond to Christ, and the extreme inner apartment to God the Father; meaning that the Virgin alone is worthy to approach the Savior, who then presents the people's prayers to God. This shows that it is not the priest alone who stands between the people and God.

In our daily religious exercises, Mr. Buel has dwelt much upon the nature and necessity of regeneration, a subject which few here seem at all to understand, and to S——, I fear it is a hidden mystery. Last evening she remarked, that oftentimes when witnessing the services of her church, and especially the pompous parade of Good Friday, when the holy sepulchre is carried in procession through the streets, consisting of a gaudy tinselled canopy adorned with flowers, supported on a bier, underneath which are placed a gilt cross and the *Holy Evangelion*, she turned away in disgust, seeing in it so little resemblance to the unpretending worship of the disciples of Christ, as recorded in the scriptures.

You may be sure, my dear brother, that while listening to these and similar remarks, I have felt an intense desire that light from on high might beam upon her now clouded soul, that she might be able to comprehend the true nature of redemption; in a word, that the Holy Spirit might impart to her that regenerating grace, without which

she can never understand what it is to be born again.

She is yet with us, and expecting to be appointed by government to some public school; but would delight, at any subsequent period, to resign the situation to be connected with a school of ours.

But your last deeply interesting letter leaves us little room to hope that our plan of opening a school will ever be realized, and with the relinquishment of these hopes, comes that of giving up the dear Sabbath school, which, for a few weeks past, has been unusually interesting and well attended; and not only this, but *all* our connexions with this dear people. I know our labors are small, and what has been done has been done in great weakness; but according to our ability we have labored, and though many discouragements have been encountered, the eye of faith in every hour of despondency has looked beyond, to a time when the blessed fruits of *saving faith* should appear, having the full assurance that we *should* reap, if we fainted not.

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### Germany.

#### LETTER FROM MR. LEHMANN.

The following letter from Rev. G. W. Lehmann, pastor of the Baptist church in Berlin, Prussia, was written in November and December last. He was at the time in London, for the purpose of raising means to erect a suitable house of worship for his increasing congregation. The English of the communication is entirely his own; and though it retains much of the German idiom, yet we have preferred to leave it unaltered, not doubting that it will be read with interest, both on account of the facts, and of the genuine missionary spirit with which it is richly imbued.

The great and wonderful work of God amongst us has by no means been stopped. The ever rich source of life has yielded abundant fresh waters of blessings. I do not exactly know the state of things when I wrote you, but before I left Berlin, the actual number of members had become 155. There had been baptized in all 184. The difference is to be accounted for, by withdrawals, deaths, exclusions, &c. Six or seven out-stations have been

formed around Berlin, at a distance of from two to forty English miles. The names of these places, villages, and towns are, Spandau, Seegefeld, Marwitz, Creimmen, Templin, Fäckerick, &c. The latter place is particularly interesting, considering the peculiar way in which that station was formed. There lives a farmer, of good property, named Koeppen; fifteen years ago he became, by the grace of God, concerned about salvation, and was led to the cross and to faith in Jesus Christ. He then would frequently, in solitary walks on the heights bordering on the large stream of the Oder, think on the method in which at the time of our Lord the disciples were baptized, and how in the records of the Apostles this holy rite was performed, and an ardent desire arose in his heart to follow thus Christ; but there was nowhere any possibility of doing so, and he quieted his desire. In the month of April, a travelling disciple of our denomination gave a tract, containing our confession of faith, to a woman, who, by some other intermediate persons, gave it to Mr. Koeppen. He read it to his greatest astonishment, finding that even now there are Christians who administer the rite quite so as ever he had wished; and as after some time that friend asked the tract back, he wrote to the printer, whose name alone on the title he found, and asked for another copy. The printer, a friend of mine, handed the letter to me with the intimation, that as that gentleman seemed to be much interested in the matter, he might be gratified by hearing something more of it. I wrote accordingly, and some correspondence ensued, in which I admired the style, and hand-writing, and reasoning of Mr. Koeppen; though he, as a farmer, never had left his village and environs. After some time he sent a friend of his, Mr. Hilliges, also a farmer, to make personal inquiry. He came, saw, heard, and was very much delighted; and as he perceived that in a few days we would administer baptism, he said that he could no longer stay, but must hasten to give notice to Mr. Koeppen of all, and he felt assured that he at once would come to be a witness of such a scene, so full of interest to him.

At Saturday noon I had indeed the pleasure of seeing enter into my house Mr. Koeppen, in company of Mr. Hilliges. They had travelled all night to be there. The worthy appearance of our friend, the full and satisfactory

evidence he gave of regeneration, together with the good testimony of a worthy conversation we had got besides, gave to us all the willingness, considering the peculiar circumstances, to receive him and his friend, not only as a witness, but as a candidate of baptism; and after a very interesting and important meeting, where also friends of Templin were arrived and gave evidence of their faith, these all were led out of the city and baptized in the name of the Lord. The following day we were united at the Lord's table, in the commencement of June, and rejoiced once more on this ever delightful occasion, but chiefly to us, as then all our friends around us flock together, and sing the endless praise of the Lamb that was slain for us. Our new brethren returned to their homes in joy and peace, and endeavored to spread abroad around them, the great things they had experienced.

At a later time I visited them, and met with a very welcome acceptance; preached the gospel on three days to crowded masses; our brother enjoying the esteem of the whole village and environs, and very pleasing hopes were entertained, especially as the magistrate of the village was the brother-in-law of Mr. Koeppen, and a liberal-minded man.

A similar visit I paid them just the week before leaving Berlin, in company of a very dear brother, named Schiebeck, a cabinet-maker. We started from Berlin on Monday morning, the 11th of August, on the railway to Neustadt Ebersmalde, thirty miles; had in the carriage interesting conversation with several gentlemen and ladies, the latter being acquainted with English literature, and much inclined to religion, and we endeavored to stir up the fire, our tracts opening us easily the way. Then we proceeded to Freienmalde, on the mail coach, ten miles, where we expected our brother Koeppen; still we did not find him, and continued our way to his estate on foot. But soon we saw on the road a carriage, and the happy face of one on it at once betrayed our friend. We ascended, and had then on the way to his house very intimate conversation. The fact of our brother's baptism had yet agitated the minds, and he must also experience something of the alienation of natural men from God's truth. The unquiet state of the inhabitants of the village did not allow us to have a public meeting, as some display of dis-

order was expected. We examined in the evening several inquirers, and selected four of them to be baptized, which, for the multitudes walking up and down before the house, could only be done at a very late time. We proceeded in a boat to the opposite shore, and consecrated the waters of the Oder to our Redeemer's holy institution, under a deep impression of his divine presence. A whole household was there baptized,—father, mother, and adult son; of none besides consisted the family. On the next day forenoon, I preached to a very decent and considerable congregation, as at day-time no interference from the people was expected nor experienced. Several Lutheran females, of good property, were come in their carriage from distant villages, and I was much delighted by the great interest they displayed in the truths that were laid before them. In fact, we may expect still great things there.

In the afternoon we were driven by our dear brother to Freienwalde, and returned by mail again to Neustadt. It was then 7 o'clock; we fain would visit Templin, a town of some extent, but no conveyance was to be had here. We resolved, therefore, to go on foot. Precaution was necessary to enter that city, and we endeavored to do so at night time, though the distance was twenty-two miles. A short time previously, our br. Metzkow had visited Templin; but as soon as he was arrived, he was summoned before the burgomaster, and found in the town hall beside him the two clergymen of the city, the open bible before them, and thus expecting him. It was supposed that br. Metzkow was myself, a rumor having spread before, that I would come and baptize. The burgomaster commenced the trial, and the clerk opened the Protocol—notwithstanding the remonstrance of br. M., that he was not I,—with the words that, “whereas the Anabaptist (Wiedertäufer) Lehmann was come with the intention to rebaptize,” &c., &c. At last he was dismissed with a fearful threatening, and all night was watched at the city gates, lest any should get out and be baptized. Now this event taught us precaution, and we, therefore, made our journey at the night time. At nine we reached a village, where we got some refreshments and directions, according to which we should be at eleven in Joachimsthal, another city on the way. But we did

not reach it at eleven, nor at twelve, nor at one in the morning, and found ourselves in a thick forest, and from the position of stars, on a wrong way without any turning. At two in the morning we met a crossing road, and turning then to the right, heard soon a great noise, as of mighty waters. We found ourselves then at the shore of a very extensive lake, whose existence we did not know. At a distance we observed on its shores a light, and suspecting fishermen there, we made towards it. But it was a vessel with turf, lying at anchor remote from the shore. We cried towards them, and the men were, when getting up, not a little astonished to hear our story. We were told that we must return the same way we had made for eight miles; but that in another direction there was a village, where we could spend the rest of the night. We preferred the latter, but met with much difficulty to find the village, and then the inn, knocking in vain on many before, and were at last told that no bed was to be had, nor straw; and I stretched, therefore, on a bench, and br. Schiebeck on a box, and thus waited for the morning. Early we arose, and bathed in the very beautiful lake of Werbellin. Much refreshed, we continued our journey, but were now compelled to enter Templin at day time. We arrived there not sooner than at four in the afternoon. Br. S. thought he knew the residence of one of our brethren there, Mr. Fahl, but at last was obliged to inquire. “What Fahl do you mean?” was replied; “the *pious* Fahl?” This was calculated to puzzle us, because we immediately would have been betrayed. Still there was no choice, and we must speak out, and then soon were in the house of our very dear brother, where the joy was exceedingly great. Notice was given to all friends, and I had to inquire into the state of eight persons, all deeply concerned about salvation. Still from want of due instruction, living out of regular influence of us, I found their state not yet far advanced enough for baptism, and postponed it still. Meantime it had become 11 o'clock in the evening, and we united in divine service, and I preached to them so that not before one in the morning did we conclude, and all were so longing for the bread of life, that still another hour passed before we could find rest. In the morning our dear brother, being of good property, provided a carriage, and with some

precaution we got out of the city gates, and escaped trials and protocols.

We visited also Fehdenick and Cremmen, where I preached in the evening and examined two inquirers, who gave very satisfactory evidence; but our friends had not found out a convenient place for baptism, though water abundantly was thereabout, and we advised the candidates to come to Berlin. On the next day we visited Marwitz, where several of our new members live, who received us with the utmost love and tenderness. In the evening we reached our well known Seegefeld, where I preached a farewell sermon,—at this time undisturbed,—to a well filled room, under mutual impressions of great things we had experienced there, and of the ultimate victory of our Redeemer. I spent the night there, and returned on Saturday to Berlin.

On Lord's day I preached my farewell sermon to an exceedingly crowded meeting, under very deep impressions of the divine presence, from Acts xx. 32. I had, the day before my departure, the opportunity to baptize six precious souls, partly such as I had examined on my tour about Berlin. This was one of the most interesting occasions of the kind I ever witnessed. When we were come out of the city gate, in large numbers, the greater part of our church attending, we observed a mass of strangers going along with us, who by accident had heard of our intention. We were rather afraid of them, as they did not seem to be very friendly. However, I succeeded entering into conversation with them, to state to them the nature of our proceedings, and to cause them to behave decently. The moon shone brightly on the large surface of the water, and all was peace around us. The shrubberies around afforded ample opportunity to change clothes. Our introductory prayer (after having had preparations and an address in our meeting place,) was solemn and impressive. The water near the shore being shallow, I found it expedient to go into it with all candidates at once; took the three males on my right, and the three females on my left hand, and thus in a long row we walked a considerable distance till we had the necessary depth. The white garments, the glittering, rushing water, reflecting the moonlight, and holy remembrances, rendered the moment deeply interesting. I felt very peaceful, when I could

baptize these dear followers of the Lamb into the death of Christ. And when one after another was led out by some brethren,—amongst the candidates a mother with a daughter of tender age, (another daughter of her's having been baptized previously),—and when, after being dressed again, we joined for praise, prayer, and admonition, and then tuned a hymn, echoed by the forest and carried over the floods so that distant shippers aroused, came along amazed, when our hearts were deeply moved by the idea that for a long time I now should be removed from such scenes as these,—then we felt the great importance of the moment where these dear disciples entered their race of faith and hope. We returned all the way over, singing; and several of those strangers, who had witnessed the scene, uttered to me their highest satisfaction and approval of our mode of baptism, and perceived something of the nature of Christianity. One very dear brother, a pastor of a Mennonite church in the north, Mr. Goertz, who has preached in our chapel to our great edification, and was likewise present on this occasion, was so much impressed by all he witnessed, that a mighty change in his views seemed to be introduced.

On the 22d of August I left Berlin, and never shall I forget the love and tenderness that I experienced from the dear, dear people of my charge. I visited various places in Germany, baptized in Clötze a very dear brother, Mr. Ule, a lawyer, with whom I had been in connexion for some time, and who has had since long, a great desire to follow Christ in his appointed way. Visited also the dear brethren in the city of Hanover; preached to them several times, and we had a tea-meeting in my behalf; in short, the love was overwhelming that I experienced there. After having passed through a great fire of affliction, nowhere suffered to meet, and compelled to assemble far distant in forests, and exposed to severe cold in winter time,—they are now left alone, and have a very nice and convenient meeting place. One of our brethren, formerly in Berlin, (of the family of Christ in Seegefeld,) Heinrich Schimmel, acts as a kind of pastor, and breaks to them the bread of life.

I spent several days at Hamburg, where I had been also in the month of April, arranging all for this my journey. Br. Oncken fully agreed with me in

the importance of building a chapel in Berlin. Very important transactions, in connexion with our churches in Germany, and Denmark, and Holland, were carried on through nights and days, in which the deacons and preachers of the Hamburg church took part. A strong band of unity was wound around us, and the dear br. Oncken, so long my dearest friend on earth, became still more so by the deep sympathy which binds us together, as having been in similar trials for a long time. The dear brother has been wounded, nearly unto death, by the loss of his dear partner, and his health seems to have received a blow, from which he will recover very slowly, if at all. The love and harmony I experienced from all the brethren and sisters there, can hardly be surpassed,—and I am indeed at a loss, when comparing the various flocks of Christ.

After mentioning some of the results of his mission to England, Mr. L. says, “The news from Berlin is exceedingly encouraging. Br. Heinrichs, of Jever, a very dear disciple, who was sent there by br. Oncken, has already baptized eighteen, and the applications are numerous. Br. Oncken has returned from a tour to Holland and East-friesland, and has met with great success, having baptized in various places, and organized another church in Bremen.”

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### Burnah.

EXTRACTS OF A LETTER FROM MR. VINTON.

#### *Call for more laborers.*

This letter, though dated May 26, 1845, was not received until February of the present year. After assigning reasons for the infrequency of his letters, he says:—

For about two years, I was obliged to struggle on singlehanded and alone. At last a man is sent out to take charge of a *general institution* for the education of a Karen native ministry. This is one of the wisest measures the Board have ever adopted. The man they have sent out to take charge of the institution, is the man of all others for the place. Br. Binney needs not to be praised,—his own works praise him; and I freely admit that I am relieved of a heavy responsibility as to the training

of a native ministry. But I had expected more, and am therefore disappointed. Br. Binney, like a wise and conscientious man, has resolved to do one thing and do it well; and I regard his work as of so great importance to the present and prospective wants of the Karen Mission, that I cannot ask him to undertake more. But what am I to do? I wish to inform the Board distinctly, that I *cannot proceed* without more help. The Board may think me mistaken, but the result to which I have come, was reached after many, *many* years of careful and prayerful deliberation. I have then to request that the Board, if they cannot send out a man to join me in the work of preaching the gospel to the Karens, will call me home. I cannot think it my duty to retain my connexion with this mission under circumstances that will insure an ultimate failure; and it is my unwavering conviction, that without additional help, we shall soon reach a point from which every thing will gradually retrograde to destruction. Here, again, the Board may think me mistaken; but would *you*, dear brother, retain your connexion with the missionary cause, did you believe it would prove an ultimate failure? I believe no such thing with regard to the general cause of missions; nor do I yet believe but that the work of God among the Karens is destined to a glorious and triumphant consummation. But my *only* hope of ultimate success in our labors is, that the American churches will yet feel that it is not optional with them to “*draw back*” at the very time that God is speaking to them in thunder tones to “*go forward*.”

There has never been a period in the whole history of the Karen Mission that so imperatively demanded additional help, as the present. We have gained some little advantage of the enemy; but it is impossible to improve that advantage without additional help. When the tide of battle turns a little in our favor, is *that* the time to leave the field, or lessen our efforts? Does not the voice of God distinctly announce, “If any man draw back, my soul shall have no pleasure in him?” I am utterly amazed at the strange apathy that has characterized the action of the Board, and the churches, with regard to the Karen Mission. I, of course, speak comparatively, and that, too, with reference to the comparative success that has attended the different missions of the Board.

Apart from the success that has attended the Karen Mission, I freely admit that we have our full share of missionaries. But as it is, while other missionaries are allowed to give their undivided energies to the work of conversion, Karen missionaries have two or three times more work than they can possibly do, in taking care of the converts already made. God has opened a wide and effectual door for the conversion of the whole Karen nation; but we have no means of entering it. We have repeatedly told the Board this, and yet your last letter tells us that you can send us no more help! My views of the divine administration do not allow me to believe that God will sanction the apathy and covetousness of the American churches, by keeping this door open to them much longer. I cannot doubt but He will take this work out of our hands and commit it to more trustworthy servants, unless we repent and fulfil our covenant vows that we would be His, and that all we had should be His. Was it not the principle of concentrated action, and that, too, upon points where a little success promised a rich reward to Napoleon a kind of immortality? Did not the American Board, when their mission to the Sandwich Islands was by far better supplied with missionaries than any of their other missions, send out the largest reinforcement that they had ever sent to any of their missions? And did not the glorious revival of 1837 and '38 follow as a consequence? What says God? "Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields." Will the churches look upon this field? Will they furnish the requisite help for gathering in this harvest?

I regard it as the greatest honor and privilege of my life, that I have been allowed to be recognized as God's servant and their agent in this work; but if the Board and the churches will not, in this time of extremity, come up to the help of the Lord against the mighty, I say, as I said before, they must dismiss me from their service; and I will enter some other portion of my Lord's vineyard. Do the Board ask for data? I need only refer them to what they already know; they have put me in charge of a field three or four times larger than all New England, with churches springing up in each of the

extremities, and at so great a distance from each other, that it takes from two to three weeks to go from one extremity, near Rangoon, to the other, upon the head waters of the Attaran, or Dah Gying, or Thoungyee. This, of course, does not include a district two or three times larger than the one above alluded to, which contains many ten thousands of Karens, who have heard of the gospel, and who have sent me three or four messages every year, for these four or five years past, to come and preach to them the word of life. *I have not been.* Can the Board divine the reason? I have done my best; I can persist in this way no longer, and I now leave it for the Board to decide whether they will put another by my side, or in my place, or whether they will abandon this part of the field altogether.

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EXTRACT OF A LETTER FROM MR. BRAYTON.

*Mergui, Oct. 16, 1845.*

Our school during the present rains continued only four months, and could not have continued more than half that time, had not br. Wade kindly offered to share the expenses in behalf of the Committee.

The number of scholars varied from thirty to more than forty, averaging thirty-seven per month, at an expense of two rupees and eleven pice each. They were all members of the church except one Pwo family consisting of six, and a few children from pious families. The father and mother of the Pwo family, I had the privilege of baptizing. The children also appear well, and *asked* for baptism, as did also the other children, who were not disciples. But for the want of *sufficient* evidence that they had been born again, it was thought best for them to wait awhile.

We have an interesting case of a Karen, who enlisted as a seapoy in the Taling corps for three years. He was sent here in a detachment from Maulmain. He is a younger brother of Bahmee, the native preacher at Dong Yan, and as he told me when he came to my house, the only one of the family who had not become a disciple. Having formerly seen me in Dong Yan, as soon as he arrived in Mergui he came to my house, and said he wished the privilege of attending school, when he could get time from his duties as a sol-



dier. I asked him why he enlisted as a soldier? He replied, "I had become so abandoned to drunkenness, licentiousness, and all manner of evil, that I could not stand it with my own people, and particularly among the disciples. Therefore I went and entered the soldier business. It is now one year since I have enlisted. I thought I should get away from God by doing so; but He has followed me, and I cannot flee from Him. I am now convinced of my error, and am determined to forsake my sins, and follow Jesus." His conduct since, has given good evidence that he was sincere in profession. He has been baptized,—is very diligent in his studies; and though he meets with constant opposition and ridicule from his fellow soldiers, (being the only Karen) still he appears very steadfast and happy.

We have had the happiness of having the invaluable assistance of Mrs. Wade in our school the past season. But as she expects to return to Tavoy before another rains, we, probably, shall have to labor singlehanded and alone.

The studies pursued in our school have been reading, writing, spelling, composition, arithmetic, and mensuration. Beside these, I have given lectures one day in the week on geography and astronomy, by which, with the help of globes, maps and orrery, I think they have obtained quite correct ideas of the outlines of geography, the solar system, eclipses, &c.

Above all these, it has been our *great object* to teach them the bible, and to endeavor to fasten its truths upon the hearts and consciences of our pupils. And in this, as well as the other labors, we have the happiness to believe, that we have not labored in vain, nor spent our strength for naught.

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#### LETTER FROM MR. INGALLS.

##### *Death of Mrs. Ingalls.*

In a previous communication, dated July 17, 1845, Mr. Ingalls mentioned the illness of Mrs. I., as the occasion of his removal from Mergui to Maulmain. The following is dated at the latter place, Nov. 20.

Mrs. Ingalls did not receive all the benefit from the change to this place that her medical adviser anticipated;

her health continued to decline, and Dr. Tait strongly advised her taking a trip to sea. I presented the subject to a meeting of the mission here, and it was fully approved, and she left with Mr. Osgood for Calcutta. The passage up, seemed to benefit her some, and she fondly hoped to regain tolerable health by remaining there for a time. During her stay, she appeared to gain strength, though slowly. She embarked on the 9th of October for this place, which she reached on the 20th. The passage down was most unfavorable to her. She had a return of her disease in a more aggravated form, and hardly survived to reach here. The disease now increased fearfully, in spite of the best medical skill and the most careful attention. She died on the 9th of the present month, aged thirty-one years, three months, and thirteen days, having been connected with the mission nearly ten years. During her last illness, she enjoyed her mind better than I ever knew her before. She conversed of death, as a friend,—had one desire only to live, and that for Christ. A few days before she died, feeling confident that her stay was short, I made a few inquiries of her regarding the messages she wished me to convey to her friends in case of her death. "Tell my friends that if they do not lay it to heart, the greater will be their condemnation. I have no fears of death. God will support me." What shall I say to your mother? She replied, smiling, "Say to her we shall soon meet in heaven." Have you any regrets that you came to this mission? I inquired. She answered, most promptly, "None." She lived some two or three days after this, "sustained wholly (said her physician) by her peace of mind." It was a frequent remark, "My Heavenly Father is taking me very gently to himself."

On Saturday evening at six, she was struck with death. I was raising her to give her some drink,—but nature had failed,—the silver cord was breaking, and the golden bowl. She struggled for a moment, and then rallied, and with a firm step entered the dark waters, exclaiming "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff, they do comfort me." She then threw her eyes upon us, who were weeping around her dying couch, and continued:—"Though my joys are not like some, I would not give up my little hope for ten thousand worlds—

serve God! You only serve him while you grow in grace and win souls to Christ." At five on Sabbath morning, after a night in the waters of Jordan, she met the Christian's glorious death. Not a pain, or groan, or even the movement of a muscle, marked her peaceful exit to go and join the band of missionary sisters, who have fallen in the foreign field. Yes, my companion, the companion of my youth, has gone to her rest. One sweet babe, of about eighteen months, unconscious of her loss, is all that death leaves me. She was buried at the mission burial ground, by the side of her Sarah, after appropriate exercises conducted by Rev. Mr. Vinton, and on the last Sabbath a funeral sermon by Rev. Mr. Binney.

In regard to her missionary life, I have time to say but little, if my feelings would allow me to do so. She suffered much from sickness, but would never permit ill health to hinder our duties. Often has she toiled, when, if she had been at home, she would have kept her bed. She won the affections of the natives, and was instrumental of the conversion of some who had preceded her to heaven. To me the loss seems greater at times than I can bear. Every thing reminds me of her still. I can but feel grateful to God for what he has done. He had long been fitting her for the glorious temple in the skies; and when he found her purified from dross and sin, he gently took her to himself.

The kindness of the brethren and sisters manifested to Mrs. Ingalls, and their warm sympathies, have brought me under peculiar obligations to them, and served much to alleviate the bitterness of the affliction through which I am passing. I am now without plans for the future, only to do what my hands find to do, with my might. It is a serious question whether I ought to return to Mergui or not; I cannot willingly sacrifice my only remaining child, by taking her into those jungles, where three loved children and a beloved companion contracted those diseases which have laid them in the grave. I must, for the present, so it appears to me, confine myself to preaching in *town*, which I can do without interruption. The population of Mergui is small, and composed of as hopeless a race as can exist; there we have access to a numerous population, and to merchants from every part of Burmah.

A revolution has taken place at Ava,

which has dethroned the proud king of Burmah, and a new state of things exists. As you will have been apprized of this event, I will only say that the door, in my opinion, is, or soon will be, open for preaching in that dark empire, with as little interruption as there was during many years. Books will not be tolerated at once; but I do not consider this as so important. God has appointed the ministry for the promulgation of his truth in a peculiar manner. And the preaching of Christ and him crucified, with the Holy Ghost sent down from heaven, is, in my humble estimation, the means that God will use for the regeneration of that dark empire. I do not wish to damp the feelings of any in regard to the importance of tracts and bibles; but fear, that in modern missions, they have occupied a place more prominent than God has assigned, so far as conversions are concerned. It is much easier to give a tract, than to converse with and preach to a blind, self-conceited pagan. I am of the opinion that preaching tours may soon be made through any part of Burmah, and that great good would result. Shwai Gheen, a city some three or four days from this, has been the scene of great excitement on account of our religion. I have conversed with more than fifty people, direct from that city, who give but one account. The facts of the case are these:—A man whom they call a teacher, commenced preaching about the Eternal God and Jesus Christ, from books which were, no doubt, distributed from this or Rangoon. Some say he came down from the Shan States. Many influential men embraced the new religion, and so great was the defection from idolatry, that many were put into prison, and the powers that be, exerted themselves to crush the rising cause. A man told me yesterday, that there were more than fifty disciples there now, who had embraced the new sentiments; and that my preaching, and the preaching at Shwai Gheen, were the same. Now if there were men to go to this city, an open door might be found for preaching the glorious gospel to a willing people. The great want, however, is the descent of the Holy Spirit. The divine seed has fallen upon thousands and thousands of hearts, and *must* be quickened; and the time *must* come when it will be quickened. *Burmah must be converted.*

## Miscellany.

### Revolutions in Burmah.

BY REV. EUGENIO KINCAID.

Letters from Mr. Howard and Mr. In-galls, dated October and November, 1845, fully confirm the report which had previously reached America, that the Emperor of Burmah is dethroned, and that an entire revolution has taken place in the government. Prince *Mek-a-ra* is made regent, and the Woon Ghee, who signed the Yandabo treaty, is associated with him in the new administration.

This change in the government will be hailed with rapture through all the provinces in the empire. No two men could be more unlike, than the *Mek-a-ra* prince and the deposed monarch,—the one by nature a tyrant, and the other amiable and unambitious. I became acquainted with both these princes in 1833, and by both was treated with great kindness.

*Thur-ra-wa-di* manifested no interest in any conversation but such as related to the power, wealth, and political influence of nations. He pretended to admire France, Persia, and China, and never concealed his dislike of the English. No one could be with him long, without perceiving that his hatred of the English arose from his dread of their power. He took one of the daily papers printed in Calcutta, had it translated, and when he could fix upon any reverse or disaster, it seemed to afford him the highest gratification. He is five feet four inches in height, and well formed. His forehead is remarkably high and retreating, and his eyes brilliant and piercing. When pleased, his eyes are peculiarly fascinating; but when angry, they are lighted up with dreadful vengeance.

The *Mek-a-ra* prince is somewhat taller, but less muscular, and has a high, full forehead, with large, intelligent, and smiling eyes. When thoughtful and studious, there is a slight tinge of melancholy in his countenance, but in conversation, there is a glow of kindness spread over his whole face. His inquiries always turned upon religion, science, and literature. The philosophy of religion, or the great principles brought out and inculcated by different systems of religion, interested him deeply. Next, mathematics, astronomy, and languages, interested him. He is the most learned Burman in the world. To gratify his thirst for learning, he procured Rees' Cyclopaedia, and other works, a pair of

large English globes, and a telescope, in which he can see the rings of Saturn, and the satellites of Jupiter. I gave him a copy of the bible, and a copy of Gallaudet on the soul, in the Burman language. Paul's epistle to the Romans interested him more than any other book. He often remarked on its profound reasoning, and on the great principles there brought out. Dr. Price had taught him to read English, but he was not able to speak it. At his request, Dr. Price commenced an English and Burman dictionary; and after his death, it was taken up and finished by Mr. Lane, an English merchant, and printed at the expense of the Honorable East India Company.

The amiable and humane character of the *Mek-a-ra* prince is proverbial in Burmah.

Ko Gway, a venerable old man, who became a Christian, and afterwards deacon of the church in Ava, told me he was an eye-witness of a successful act of the *Mek-a-ra* in behalf of two state criminals. The men were leaders in a rebellion in one of the frontier provinces. They were brought to Ava and sentenced to be crucified. This sentence was carried into execution without the walls of Ava, a little after sundown. The next morning, very early, the prince, then about twelve years old, went out with his attendants and passed near where these two men were crucified. Hearing their agonizing cries, he inquired what it meant, and being informed, he directed his attendants to hasten with him to the palace. He threw himself at his father's feet, and with bitter tears, implored him to have mercy on the men. The king gave orders, instantly, to have them taken down. It was a little after sunrise when they reached the place, and their groans had become feeble, as life was fast ebbing away. The wood was sawed off each side of the feet and hands, and then the wood split, in order to draw out the great iron spikes; the young prince all the time standing by weeping and hurrying the men. The older of the prisoners was too far gone to be restored, and soon expired. The younger, being about thirty, revived, after all that horrible suffering, and in a few weeks was entirely cured. This act of humanity procured for him the respect and veneration of the whole empire.

*Thur-ra-wa-di* was proud, haughty, ambitious, and cruel. It was well known

in Ava, that persons whom he disliked had been betrayed within his compound, and murdered by his orders. Some of the most distinguished robber chieftains in the empire were known to be in constant communication with him, and had his protection; but the fact that he was the king's own brother, and shared largely in the king's confidence, was a sufficient reason why no officer of government should venture to impeach him. It is true, this prince had some interesting traits of character, which, among a people like the Burmans, atoned for many faults. He was enterprising, enthusiastic, and generous in his temperament. Those whom he esteemed, he loaded with favors, and met with fascinating smiles. In February, 1837, a notorious robber chief, who had received for himself the title of *Kea-gee*, (the great tiger) was pursued by the government, and it was currently reported and believed, that he had taken shelter with the prince *Thur-ra-wa-di*. A messenger was sent from the *Lhoot dau* (the king's high court) to the palace of *Thur-ra-wa-di*, to inquire if *Kea-gee* was there. This was an insult which the prince could not brook. He took fire instantly, and used insulting and threatening language towards the court, at the head of which was the queen's brother, whom he hated, as he did the queen, with a deadly hate. The messenger fled back to the *Lhoot dau*, and without loss of time, an officer, with some eighty or a hundred men, was sent to search for the robber chieftain. The prince, aware of what was going on, armed between one and two hundred of his men, and when the police arrived at his gate, and demanded admission, the prince ordered his men to fire. Two or three were killed, several wounded, and the rest fled precipitately to the *Lhoot dau*. This was open rebellion; the whole city was in an uproar. *Thur-ra-wa-di*, taking his family and about three hundred men, forced one of the gates of the city, and seizing whatever boats they came to, crossed the river to *Sagaing*. Taking the governor of that city and a few hundred men, the prince went, by forced marches, to *Moke-so-bo*, a strongly fortified city, about fifty miles west of Ava.

He next sent messengers through all the provinces to report that the queen's brother had usurped the throne, imprisoned the king, murdered the heir-apparent, and was seeking to take his life; and he called upon all to rally around his standard, and assist in putting down the queen's brother. The robber chieftains were despatched to collect their hordes of out-laws together. In a few days, he had about 10,000 armed

men, and these were so placed, as to cut off all communication between Ava and the provinces. He had his spies constantly circulating reports in Ava, magnifying the number of his forces, and repeating the solemn oaths he took before pagodas, that his only design was to put down the queen's brother, and restore the king to his rightful power. As the queen's brother was odious to the people generally, they were ready to believe any such report. This paralyzed the government; for though the king soon had some 30,000 troops, and the walls of Ava bristling with cannon, it availed nothing. The people thought that in fighting *Thur-ra-wa-di*, they were really fighting their king. So there was constant defection in the king's army. Early in May, Ava was beleaguered. On every side was a large army intent on plundering the capital. The *Mek-a-ra* prince was sent to intercede for the city, now crowded with an immense population. *Thur-ra-wa-di* insisted on giving it over to be sacked by his armies. Col. Burney, the English resident, was requested by the king to use his influence to save the city from the awful calamity threatened. Nothing can exceed the anxiety and gloom that reigned through the city. All business ceased. Old men sat in groups, here and there, conversing mournfully. Mothers sat in their doors with their children nestled around them, listening to the thousand tales of outrage and cruelty committed without the walls the night before. The gaiety of the Imperial city was gone. The walls were covered with troops, but no confidence was placed in them. All dreaded the approach of night, fearing an attack before morning. The appearance of Halley's comet, at this time, greatly increased the consternation.

The king was urgent for Col. Burney to interpose his kind offices. *Thur-ra-wa-di* himself, was still at *Moke-so-bo*, and Col. Burney proceeded to that city. He persuaded the prince to come and take charge of his armies, and after many interviews, he consented to spare the city. The keys of Ava were delivered to him, the king's troops were disbanded, and the whole empire was prostrate at his feet. To Col. Burney, under God, must probably be attributed the deliverance of Ava from one of the most fearful calamities that can befall a great city.

In a few days, the prisons of Ava were crowded with noblemen and officers, who had been attached to the old government. In violation of oaths and promises, the king was placed in confinement; the queen and her only daughter, about fourteen years old, were trampled to death by elephants;

the queen's brother, after suffering the most horrible tortures, was put to death. Public executions took place almost daily, and hordes of robbers overrun the land. *Thur-ra-wa-di* tore in pieces the *Yandabo* treaty, and told Col. Burney that though he respected him as a man and as a British officer, yet as a resident at the court of Ava, he did not know him. About the same time, he sent a special messenger to me, to inform me that I must neither preach nor give my sacred books to the people. The next day I waited on the new king, to learn from his own lips his intentions on a subject so momentous as the closing of his empire against the diffusion of Christian knowledge. I was received, as formerly, in the kindest manner, and he introduced the subject himself, in the presence of his whole court, by saying, "The fates have made me king, and, therefore, I am *Tha-tha-na-da-ya-ka*, (defender of the faith) and must sustain the religion of the empire." Much more to the same import he said as a reason for the course he had marked out for his government. It would require too much space here, to give in detail the conversation, which filled up more than an hour. The next day I called, taking with me the Burman bible, in four volumes. Some three years before, I had given the prince a copy of the New Testament. The king inquired, very pleasantly, "What have you there?" The only book which the Eternal God has given to mankind, I replied. He called an officer and directed him to take it to his private apartments. He went on to say, that he wished me to remain at Ava,—that I could teach science, and that he wished me to translate for him the History of England. I replied, that it was impossible for me to lay aside the office and work of a teacher of religion. The king's mind appeared to be made up that the Christian religion should not be taught, and my mind was equally made up to remain in Ava only as a teacher of Christianity.

To act covertly, and try to accomplish something secretly, was foreign to my feelings and in opposition to all my views of the spirit and genius of Christianity. We left Ava in sadness. We had seen a little church grow up within the walls of that ancient and proud city,—large numbers had become partially enlightened, and their minds favorably impressed with the principles of Christianity. Mrs. Kincaid was almost daily surrounded with females, who called to converse with her, and listen to her instruction. And the morning we left, a multitude of our old and familiar friends, as well as the church, thronged the shore ;

and when the parting words were uttered, not a few of them wept, bidding us not to forget them. The flood bore us on, and soon nothing was to be seen of the great city but the tall, glittering spires. The thoughts and feelings of that hour must remain unrecorded. *Ko Gway* and his wife, two aged disciples, who had endeared themselves to us by their amiable manners and tender solicitude for our happiness, spent a large part of the preceding day at our house, rendering whatever assistance they could. Several times they said, "Teacher, we shall pray that God will change the mind of the king, or else take him away." Such were the feelings and prayers of many. *Thur-ra-wa-di* had put to death the heir-apparent,—the queen,—her brother,—and a large number of the nobility and officers ; all on whom there was the slightest taint of suspicion that they were favorable to the old government. He was not satisfied with removing the governors of provinces and cities,—the greater number of them were brought to Ava in irons and then beheaded. One with whom I had been a guest, the governor of *Mo Nheen*, a province near the borders of China, was brought to Ava in chains and then fastened up to posts and embowelled near a great thoroughfare just without the walls of the city ; and when we left Ava, the 17th of June, the bones were still hanging there, rattling in the wind. He was a venerable old man, and highly intelligent. In the preceding February, when on a tour through the northern provinces of the empire, I spent a night and a day in his house, and it was hard breaking away from him. His urbanity and kindness would do honor to a man in any country. On reaching my boat, I found his lady had sent a variety of articles for my journey. His only crime was attachment to the old king. Neither faithfulness nor fitness for office was regarded,—nearly all were swept away. Every thing indicated that *Thur-ra-wa-di* would secure to his family an undisputed throne. The Governor General of India took no notice of his spurning the English resident from his court, and his trampling under foot the treaty of *Yandabo* ; but, after some months, sent up another officer of high distinction, Col. Benton, with a large amount in presents. The forbearance of the Governor General only increased his insolence. Col. Benton could not obtain an audience, and the bazaar people were punished for selling provisions to Col. Benton's servants, so that they were in danger of being starved. Col. Benton, with his suite, was obliged to leave. After this he raised an army of

100,000 men, and all well armed, proceeded to Rangoon, 500 miles from the capital. With such a vast army hovering near the provinces ceded to the English, and led on by the king himself, no small anxiety was felt. To watch the movements of this army, cost the Indian Government about half a million. After a few months stay in Rangoon, the king, with his army, returned to Ava. A large part of his army was disbanded, but soon after he raised another of 100,000, and when about ready to march, the cholera broke out, spreading death and desolation through the empire.

Last summer the king appointed a successor to the throne. Passing by the prince of Prome, a young man of great energy and influence, but inheriting, in no small degree, the sanguinary temperament of his father, the king selected and installed as his heir, a son of feeble intellect. The prince of Prome was offended, and the Prime Minister, *Moung Dau Gyee*, manifesting too openly his partiality for the prince, was called to the palace. The king inquired if he was aware of the disaffection of the prince of Prome; the venerable old minister replied that he was. Instantly, the king rose and stabbed his minister to the heart. Losing all self-control, and apparently becoming insane, he killed a large number of his principal officers. The prince of Prome fled to the Shan provinces, east of Ava, but soon returned and was executed. Among the ministers murdered, is *Moung Gulla*, a young man of rare talents, and the most distinguished military man in Burmah. The remaining ministers and officers, fearing for their own safety, and regarding the king as insane, seized and confined him, and appointed a regency in which the *Mek-a-ra* prince has a conspicuous place, as also the old nobleman who signed the Yandabo treaty. Thus has fallen one of the proudest monarchs, and one of the greatest tyrants that ever sat on the throne of Ava. In eight short years he, with all his family, have passed from the summit of human ambition to a felon's home.

The probability is, that the pacific and enlightened principles of government pursued before the revolution in 1837, will be restored; that friendly relations will again be opened between Burmah and India; the odious and crushing monopolies removed, and commerce again flourish. The *Mek-a-ra* prince is not a statesman; but he is highly intelligent and enlightened, and withal, humane and generous. He has more knowledge of Christianity than any other prince in the empire, and is it too much to hope, that in mercy to the millions of Burmah, God has raised him to

power? To me it seems to be a most merciful interposition of Divine Providence, and that the way is opening to publish in the great and beautiful valley of the Irrawadi, the tidings of peace and salvation. Then over all the mountain districts of Burmah are thickly scattered the Karen villages, a people prepared, in a remarkable degree, for the reception of the gospel. Will the churches awake to more earnest prayer and vigorous effort? Will heralds of salvation say, "send us?" I wish to return, and I cherish the fond hope, that at no distant period, I shall be preaching the blessed gospel in the language of Burmah.

### China.

Early in the last year, the Rev. G. Smith, an English Episcopal Missionary in China, addressed two reports to the Church Missionary Society, giving the results of his investigations, and the opinions which he had formed, with respect to the facilities for evangelical effort in that populous empire. He had not been long in the field, and, probably, may have occasion, after more extended observation, and more mature experience, to modify some of his views, and reduce his expectations to a more sober standard. In the case of newly arrived missionaries, allowance must frequently be made for something of the romantic in first impressions. Every thing is new and interesting, and their representations are colored with a freshness and a vividness that every one would gladly receive as true to the facts. But, after a few years, fancy is corrected by the judgment, the scene is divested of many of its attractions, and we get more accurate estimates of plain realities.

We have read portions of these reports of Mr. Smith with great pleasure, for they manifest an excellent spirit, and show that he takes very liberal and consistent views of the work to be performed, and the means required for its accomplishment.

After some remarks upon Hongkong, as a missionary station, he adds:—

"Frequent and numerous, however, as are the facilities for missionary usefulness at Hongkong, the eye of the Christian philanthropist is directed to a far more promising field. To concentrate our energies on a mere outpost on the enemy's frontiers, is a

course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China itself."

The following remarks are worthy of the attention of all Boards and Committees which contemplate enlarged operations for the benefit of China:—

"It is my earnest prayer and hope, that our mission here may, with God's blessing, ever be characterized less by its numerical strength than by the elevated tone of piety, spirituality, zeal, patience, and *love to the brethren*, which should ever distinguish its members, as the surest earnest of the blessing of God resting on their work. China wants missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for a laborer entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with many encouragements. The Chinese are a hopeful race, and need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race, wedded by custom to foolish idolatry, but never willing seriously to defend its practice. Present appearances lead me to coincide with the general opinion of

the missionaries, that nowhere in the heathen world can a congregation of attentive hearers be more easily obtained than in China. There is, of course, at the commencement of a missionary's career in China, a longer period of delay in acquiring the language than elsewhere. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory and encouraging indications of his speedy progress toward eminent usefulness."

Dr. Macgowan, in a letter recently received, speaks in very encouraging terms of Shanghai, as a missionary station. Mr. Smith enters into an elaborate consideration of the comparative advantages of Ningpo and Shanghai. He thinks they should both be occupied with a large, effective force, and calls earnestly for the men to proceed there, and plant at once the institutions of Christianity. He says:—

"I have scarcely a particle of doubt, that if ONE station only is sanctioned by the Committee, the choice lies between Shanghai and Ningpo; and entertain as little doubt, that if the Society will enter on two stations, as every other missionary Society has done, at least, Shanghai and Ningpo, considered collectively, offer the most inviting field in the whole of China."

## American Baptist Board of Foreign Missions.

### Recent Intelligence.

CHINA.—Dr. Macgowan, in a letter dated Ningpo, Sept. 26, 1845, represents himself and wife as in the enjoyment of good health. Mrs. M., who was an Episcopalian, has adopted the distinctive principles of the Baptists. This, he says, she has done, "after a long, painful, and conscientious examination of the Holy Scriptures." On account of this change, "she has suffered much,—more than she ever can again." Many of her friends considered and treated her as an apostate.

Dr. M., speaking of Ningpo, says, "the fact that this is an unimportant mercantile place, gives it additional importance as a missionary station."

In his annual report of the Ningpo Mis-

sionary Hospital, he says he has prescribed for 2139 patients.

### TELOOGOOS.—*Illness of Mr. Day.*

A letter from Mr. Day, dated Madras, Nov. 13, 1845, announces the painful intelligence of the prostration of his health, and the necessity of a sea voyage as the only probable means of its recovery. He left Nellore, Oct. 6, for the purpose of visiting the Baptist church in Her Britannic Majesty's 84th regiment, and of baptizing five of the soldiers, who wished to unite with the church. His health had been very imperfect, and he had at the time a troublesome cough, which soon increased to such an extent as to require medical advice. It was at once decided that his

liver was seriously affected, and that he must, for a time, abandon not only the mission, but the country. He had the counsel of two eminent physicians, of Mr. Van Somerin, a worthy Baptist brother in Madras, and of the American Madras Mission, connected with the American Board of Commissioners for Foreign Missions.

His family were immediately sent for to join him at Madras, and a passage engaged for the whole to England in the ship *Minerva*, Capt. Gure. They expected to sail Dec. 2, and hope to reach England in April, whence they will proceed to the United States. The Board, and their other friends, have occasion to be grateful for the special kindness shown to Mr. D. and his family at Madras. Every thing, apparently, was done for their comfort which Christian generosity could dictate.

The opinion of the physicians was, that an absence of two years might restore the health of Mr. D., so that he could return to the field of his labor and affection. He had a severe struggle before he could consent to leave the mission. He says:—

“The thought of visiting our native land, and even meeting with friends whom we expected to see no more, gives little satisfaction. Oh! the mission we leave,—the little church,—the few inquirers,—the schools,—the heathen,—yes, the hundred thousand heathen immediately in our vicinity,—the million in our district,—the ten millions in our mission field,—that is,

the Teloogoo nation,—oh! what will become of all these? Can any of the dear brethren just entering the ministry, breathe their inquiry at the throne of grace, and, with a good conscience, utter there the answer which it seems to me has, by common consent, (with few exceptions) been sent over from the churches, ‘Leave them to their fate,—no man careth for their souls?’ My prayer is, God spare my life; God nerve my spirit up for the stern hour of strife; pour health once more into the shattered constitutions of thy servants, and send us again to labor and die among the Teloogos!”

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*Arrival of Mr. Shuck.*—The Rev. J. L. Shuck, of the China Mission, arrived Feb. 17, in the ship *Tonquin*, at New York. He is accompanied by a Christian Chinaman, named Yong Seen Sang, or Yong the teacher, as he was an instructor of youth. Mr. Shuck’s youngest child, an infant, died Nov. 9, at sea.

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*Rev. Mr. Dean.*—This brother, having made an extensive tour through the West, has recently embarked for England on a visit to the relatives of his late wife. He goes without expense to the Board, and will be absent about two months; after which, he will make immediate preparations to return to China, where his labors are much needed.

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## ANNIVERSARIES AT BROOKLYN, N. Y.

The Baptist General Convention will hold an adjourned meeting in the meeting-house of the Pierrepoint Street Baptist church, in Brooklyn, N. Y., on Tuesday, the 19th of May next, at 10 o’clock, A. M.

The Board of Managers of the Baptist General Convention will hold its annual meeting at the same place, on Wednesday, the 20th of May next, at 10 o’clock, A. M. The annual sermon will be delivered by the Rev. George W. Eaton, D. D., of Hamilton, N. Y., or by his alternate, the Rev. William Hagué, of Boston.

The first meeting of the American Baptist Missionary Union will be held at the same place, on Thursday, the 21st of May next, at 10 o’clock, A. M.



## Donations

RECEIVED IN FEBRUARY, 1846.

## Maine.

Penobscot Aux. For. Miss. Soc., J. C. White tr., per Joshua Lincoln, viz.—Etna, ch. and soc. 2,41; Carmel, do. 4,02; Levant, do. 3,00; Wm. Young, of Levant, 3,00; Bangor and Glenburn, ch. 4,83; North Bangor, do. 2,25; Bangor, 1st do. 16,78; do., 2d do. 6,71; do., do., Rev. C. G. Porter's sub. 10,00; do., do., Fem. Aux. For. Miss. Soc. 7,00,	60,00
Springvale, ch., per J. Monte- lius,	2,00
Saco, ch., per J. H. Gowen,	10,00
Portland, Free St. ch. and cong., per H. B. Hart, to constitute Rev. J. S. Eaton, Rev. Adam Wilson, Byron Greenough, and Alpheus Shaw, life mem- bers of the A. B. M. Union, by the following donations, viz.— mon. concerts 72,48; Sabbath school 6,41; annual col. 362,25,	441,14
Wiscasset, John Sylvester, for Burman bible,	2,00
Bowdoinham Assoc., per W. R. Prescott, tr., viz.—Wayne, ch. 13,00; Fayette, do. 12,00; Bowdoinham Village, do. 5,00; Rev. Isaac Case, of Readfield, for the Karen Mission, 5,00; J. Perkins, of Litchfield, 1,00; J. Springer, do., 1,00; E. Per- kins, do., 1,00; W. R. Pres- cott, of Hallowell, his sub. at Winthrop, 25,00,	63,00
Trenton, 1st ch. and cong.	39,57
Piscataquis Assoc., viz.— South Dover, ch. and cong. 13,70; Dover Vil- lage, do. 21,25; Atkin- son, do. 87c.; Mila, do. 1,00; Bowerbank, do. 9,93; Abbot, do. 3,12; Monson, do. 50,20; Rev. L. Bradford, in part of his sub. at Win- throp, 5,00; Hartland, ch. and cong. 5,00; Har- mony, do. 1,12; Mr. Roundy 3,00; Athens, ch. and cong. 6,63; do. Village, do. 18,59; Park- man, do. 14,16; Guil- ford, do. 20,56; Sangers- ville, 1st do. 9,96; do., 2d do. 8,37; St. Albans Village, do. 30,03; Pal- myra, 2d do. 7,68; Cam- bridge, do. 8,67; East St. Albans, do. 6,07; Co- rinna, do. 12,26; Dex- ter, do. 14,69; Levi Morrill 5,00; Calvin Copeland and wife, to constitute Mrs. Susan D. Copeland a life mem- ber of the A. B. M. Union, and for the sup-	

port of a native preach- er, 100,00,	376,56
Waldo Assoc. viz.—Knox, ch. and cong. 14,10; Liberty, do. 10,95; Al- bion, do. 11,22; Mont- ville, do. 9,10; Robie Frye, for his life mem- bership of the A. B. M. Union, and to make up the balance of \$1000 to send out a new mission- ary to China, 100,00; China, ch. and cong., John Hunnewell 25,00, and other individuals 75,00, to constitute the Rev. B. F. Shaw a life member of the A. B. M. Union,	245,37
per Rev. J. Wilson, agent of the Board,	661,50
	1239,64

## New Hampshire.

Piermont, Mrs. Ruth Spencer	1,00
Milford, Moses Foster, per the tr. of Milford Assoc.,	25,00
	26,00

## Massachusetts.

Boston, Harvard St. ch., mon. con., per John Putnam,	18,00
do., Charles St. ch., mon. con., per Moses Hadley,	6,61
do., Bowdoin Square ch., Board of Benevolent Operations, S. G. Bowd- lear tr.,	30,00
do., 1st ch., Juvenile Ka- ren Miss. Circle, per Mrs. Alfred R. Turner, for the support of Mrs. Bullard's school,	17,17
	71,78
Methuen, ch., mon. con., per Rev. S. W. Field,	9,00
North Reading, ch., E. C., per E. Parker, Jr.,	5,00
Charlestown, 1st ch. and soc., for the support of Miss Waldo, per Joseph Carter,	100,00
Attleboro', Mrs. Asa Read, per S. M. Stanley,	4,00
Watertown, ch. and soc., mon. concerts for 1845, per Samuel Noyes, to constitute Josiah Stone a life member of the A. B. M. Union,	100,00
Middleboro', 1st ch. and soc., Silas Hall pastor,	10,00
Canton, Fem. Mite Soc., per Mrs. Friend Crane,	17,00
Newton, Soc. of Miss. Inquiry of Theol. Inst., S. W. Avery, tr.,	6,95
	323,73

## Rhode Island.

Rhode Island State Convention, per V. J. Bates, tr., viz.— Providence, 1st ch. and soc., mon. con. for Feb., 45,23; do., 3d do., quarterly colls. at mon. cons., per A. G. Stilwell, 24,09; do., 4th do., Fem. For. Miss. Soc., per Miss A. R. Manton,	
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tr., for the support of a Karen female on the Knowles scholarship, 25,00; do. do., for support of a youth in the native school at Edina, 20,00,	114,32
Fruit Hill, ch., mon. con. for Jan., per Rev. H. T. Love,	2,85
	— 117,17

*Connecticut.*

New London, Isaac Thompson, per Rev. A. Bennett, agent,	2,00
Essex, 1st ch. and soc., to constitute Rev. Wm. H. Card and Reuben Post life members of the A. B. M. Union,	200,00
	— 202,00

*New York.*

Hartwick, Fem. Miss. Soc. 3,50; E. Rockwell 1,50; C. W. Rockwell 25c.; per Rev. J. N. Adams,	5,25
Rush, Rev. H. Stanwood 5,00; Pittsford, L. R. 5,00; Wheatland, Sylvester Harmon 5,00; per Wm. N. Sage,	15,00
Lawrens, (Otsego Co.) Benoni Adams, per L. C. Pettengill,	5,00
Gaines and Murry, ch., per B. Farr, tr. of Orleans Assoc.,	9,00
Champlain Bap. Convention, per W. J. Cutting, tr., \$100 of which is to constitute Rev. Thomas Brandt a life member of the A. B. M. Union, and the whole to be expended as follows:—for China Mission, 22,89; Burman Miss., 24,97; and for missions generally, 55,57,	103,43
New York, an unknown friend, for the Burman Mission, to be expended under direction of Rev. C. Bennett, per Wm. Colgate, (an annual sub.,)	50,00
New York city, Mrs. Letitia Skelding, to constitute Arthur E. Skelding a life member of the A. B. M. Union, per Rev. Elisha Tucker,	100,00
do., 1st ch., per Rev. Dr. Cone, for the following life memberships of the A. B. M. Union, viz.—Thomas Hunt, Mrs. Sarah P. Munn, Mrs. Emily A. Peirce, Mrs. Catharine Hillman, Mrs. Jane D. Platt, Mrs. Margaret Martin, John M. Bruce, Jr., Cornelius W. Thomas and Augustus Thomas of New York, and Rev. Isaac McCoy, of Kentucky, \$500 of which, to be appropriated to the French, and \$500 to the Arracan Missions,	1000,00
New York, Orin Whitman 25c.; Joshua Saunders 3,00,	3,25
Jordan, ch. 37,71; do., Sab. school Soc. 19,79,	57,50
Jewelry sold 2,81; Ske-neateless, after address by Rev. Mr. Dean, 22,13,	24,94
Homer, ch., mon. concerts, 14,50; Wm. Huf-	

mine 5,00; Sylvester King 3,00; Mr. Z. and Mrs. R. Seely, by Rev. H. L. Gross, 14,00,	36,50
Broome and Tioga Assoc., to constitute Rev. Chas. A. Fox and Rev. Chauncy Darby life members of the A. B. M. Union,	200,00
Chenango Assoc., \$100 of which is to constitute Rev. Benjamin S. Williams a life member of the A. B. M. Union, per Charles Randall, tr.,	144,94
Charles Randall,	1,00
Franklin Assoc., to constitute Rev. Samuel C. Pettengill a life member of the A. B. M. Union,	100,54
West Merideth, ch. and soc., to constitute Rev. Ingraham Powers a life member of the A. B. M. Union,	100,00
Rev. T. O. Judd 1,00; Mrs. Hannah Bedient 25c.; Mr. C. Higby and family 7,00; Isabella Hartshorn 1,50; Mr. G. Collier, of Mina, 3,00; colls. by Mr. D. Tyler 5,00,	17,75
Utica, Broad St. Sabbath School Miss. Soc., for support of a Karen teacher, per D. Bennett,	25,00
Jeremiah Higby 3,00; Mrs. Mehitable Higby 10,00,	13,00
Otsego Assoc., to constitute Rev. Seth Gregory a life member of the A. B. M. Union, 160,96; Mrs. M. Rhodes 50c.,	161,46
Cortlandt Assoc., to constitute Rev. Parley Work and Rev. Ezra Dean life members of A. B. M. Union,	200,00
Cortlandtville, ch., to constitute Rev. J. T. Simmons a life member of the A. B. M. Union,	100,00
Oneida Assoc., per E. Palmer, tr.,	272,37
An unknown friend	30,00
Onondaga Assoc., to constitute Rev. Philip P. Brown and Caleb B. Crumb life members of the A. B. M. Union,	200,00
Elbridge, Ladies' Miss. Soc.	69,74
Cayuga Assoc., per S. C. Lester, tr.,	68,05
Weedsport, ch., to constitute Rev. James Ladd a life member of the A. B. M. Union,	100,00
Ontario Assoc., to constitute Rev. Abel Haskell a life member of the A. B. M. Union,	100,00
Colls. at Vienna, with a gold ring,	3,33

Wayne Assoc., to constitute Rev. Daniel Harrington a life member of the A. B. M. Union,	114,55
Madison Assoc., to constitute Rev. Chancellor Hartshorn a life member of the A. B. M. Union,	131,04
Hamilton, 1st ch., to constitute Rev. Clesson Sheldon and Prof. Stephen W. Taylor life members of the A. B. M. Union,	200,00
Cazenovia Village, ch., to constitute Rev. Wm. Clark a life member of the A. B. M. Union,	100,00
Rev. James Nickerson, for his life membership of the A. B. M. Union, per Rev. A. Bennett, agent of the Board,	2674,96
	<u>3962,64</u>

*New Jersey.*

Flemington, Sab. school, per Wm. Colgate,	4,39
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*Pennsylvania.*

Alleghany city, ch. and cong., per Rev. J. Stevens, agent of the Board,	44,50
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*Delaware.*

Wilmington, 2d ch., to constitute Wm. G. Jones a life member of the A. B. M. Union,	100,00
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*Maryland.*

Taney Town, ch. and soc., per Rev. A. Baush,	5,00
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*Virginia.*

Wheeling, "sundry persons," by Rev. N. G. Collins,	17,00
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*Ohio.*

Amherst, a female friend, per B. H. Colegrove,	6,00
Dover, for China Miss., 50c.; Miss Aldridge, for do., 2,00; by Rev. R. Newton,	2,50
Rockport, (Cayahoga Co.) 1st ch., mon. con.,	1,75
Cleveland, 1st ch., per Rev. J. H. Walker, (with sundry donations forwarded towards the debt, to constitute him a life member of the A. B. M. Union.)	67,74
Cincinnati, Methodist Episcopal ch., (Soule chapel) do., Union ch., (colored) 4,73; J. Vallette 5,00; Miss Hunt 50c.; per Rev. Wm. Dean,	10,23
	<u>32,23</u>
East Fork, ch. 3,00; Walnut Hills 5,00; per Rev. J. Ferris,	3,00

Lebanon, East ch., mon. con., per W. R. Collett,	17,50
Cincinnati, 1st ch., after sermon by Rev. Wm. Dean, 20,55; do., mon. concerts 14,58; do., Sabbath school 4,00; 9th St. ch., two collections after addresses by Rev. Mr. Dean, 101,16; do., mon. cons. 16,42; part of annual sub. 8,00,	164,72
Cheviot, ch., D. E. Stathem tr.,	17,12
Hillsboro', ch., per Rev. J. K. Brownson,	7,50
Adamsville, Rev. Wm. Sedwick	4,00
per Rev. J. Stevens, agent of the Board,	218,84
Ohio Bap. For. Miss. and Bible Soc., per J. B. Wheaton, tr.,	93,27
	<u>422,33</u>

*Indiana.*

Lawrenceburg, Samuel Dow 1,00; Lydia Dow 1,00; per Wm Nickols,	2,00
Vernon, Mrs. S. Cowell, per Rev. T. R. Cressy,	1,00
Madison, ch., mon. con., per Rev. E. D. Owen,	11,50
Covington, ch., per Rev. D. S. French,	12,00
per Rev. J. Stevens, agent of the Board,	24,50
	<u>26,50</u>

*Mississippi.*

Vicksburg, Juv. Miss. Soc. of the Sab. school of the Bap. ch., W. H. Judson tr., for the support of a Karen child named Norman Wood, per Wm. Bond,	12,50
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*Canada.*

Townsend, Canada West, Aaron Barber, per E. Savage, agent of the Am. Bap. Home Miss. Soc.,	29,25
Eaton, L. C., Enos Alger,	12,00
	<u>41,25</u>

*England.*

London, Joseph Symm	4,66
	<u>* Carried forward, \$6549,31</u>

The following sums have been received on account of the debt of the Board, viz.:

*Vermont.*

Grafton, Peter W. Dean, for his life membership of the A. B. M. Union,	100,00
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*Massachusetts.*

Cambridgeport, George Cummings	1000,00
Charlestown, Daniel White, per Rev. B. Stow, to constitute	

Daniel White, Roxana White, Samuel K. White, Daniel F. White, and Josiah J. White life members of the A. B. M. Union, 500,00  
 Hyannis, Z. D. Bassett, for his life membership of the A. B. M. Union, per S. H. Lewis, 100,00  
 1600,00

*Rhode Island.*

Rhode Island State Convention, per V. J. Bates, tr., viz.:— Providence, 1st ch., James N. Grainger, to constitute J. N. Grainger, Jr., a life member of the A. B. M. Union, 100,00; V. J. Bates, to constitute Rev. A. N. Arnold a life member of the A. B. M. Union, 100,00, 200,00

*Connecticut.*

Hartford, Rev. Robert Turnbull \$100, for his life membership of the A. B. M. Union; do., Albert Day \$1000, for the following life memberships of the A. B. M. Union, viz.:— Albert Day, Mrs. Harriet Day, Mrs. Harriet L. Barbour, Albert F. Day, Charles G. Day, Mrs. Mary Anna Raymond, Mrs. Julia L. Smith, Mrs. Emily Whitman, Mrs. Caroline Rice, and Mrs. Mary W. Child; do., James G. Bolles \$500, per Rev. B. Stow, for the following life memberships of the A. B. M. Union, viz.:— James G. Bolles, Orra A. Bolles, Julia E. Lyman, Samuel M. Whiting, and Francis B. Peabody; do., Robert Francis \$50, 1650,00

*New York.*

Rochester, 1st ch., to constitute Rev. Pharellus Church a life member of the A. B. M. Union, 100,00  
 Brooklyn, 1st ch., Young Men's Miss. Soc., for the Aracan Mission and to constitute Rev. J. L. Hodge a life member of the A. B. M. Union; per Wm. Colgate, 100,00  
 Elbridge, John Munroe, for his life membership of the A. B. M. Union, 100,00  
 Homer, Rev. A. Bennett, for his life membership of the A. B. M. Union, 100,00  
 Rev. David Bellamy, to constitute James Cowans a life member of the A. B. M. Union, 100,00; "br. E." 10,00, 110,00  
 Rev. H. C. Vogel, for his life membership of the A. B. M. Union, 100,00  
 Hamilton, 1st ch., to constitute Rev. Nathaniel Kendrick a life member of the A. B. M. Union, 100,00 per Rev. A. Bennett, agent of the Board, 410,00  
 710,00

*Delaware.*

Wilmington, 2d ch., to constitute Rev. M. J. Rhees a life member of the A. B. M. Union, 100,00

*Ohio.*

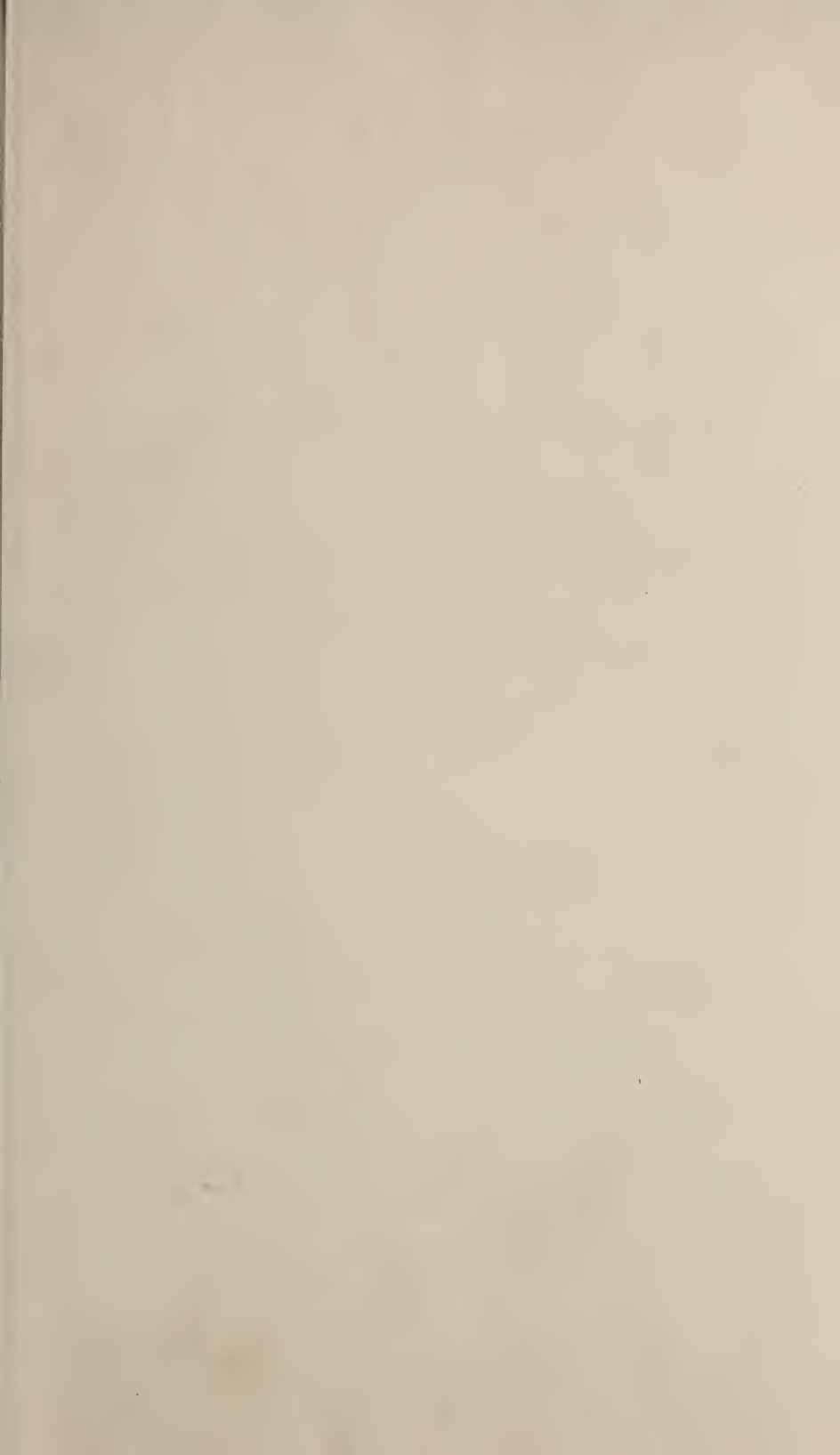
Dover, ch., (Cayuga Co.) 4,86; Royalston, do. 9,00; West Union, do., (Adams Co.) 10,00; Cleveland, ch. 34,15; per Rev. J. H. Walker, 58,01  
 East Fork Assoc., viz.:— East Fork, ch., per Rev. J. Ferris, 4,50; 1st Ten Mile, ch., by A. Gray, 3,00; Stone Lick, do., by Wm. Glancy, 7,00; Clough, ch. 8,00; Withamsville, ch. 2,00; Newton, ch. 8,00; Miami, ch. 2,00; Neville, ch., by Rev. R. K. Jordan, 2,00, 36,50  
 Miami Assoc., viz.:— Wolf Creek, ch., by J. P. Bowen, 6,00; Lockland, ch., by F. W. Athearn, 16,00; Cincinnati, 5th St. ch., by C. S. Bryant, 8,00; Lebanon, East ch. 17,00, 47,00  
 Mohecan Assoc., Bucyrus, ch., by Rev. J. G. Tunison, 3,00  
 Geauga Assoc., Chardon, ch., by Rev. Wm. White, 5,00  
 Ohio Association, sundry churches, by W. H. Kelly, tr., 26,00  
 Lebanon, Wm. R. Collett, for his life membership of the A. B. M. Union, 100,00  
 Strait Creek Assoc., Hillsboro', ch. 2,50  
 per Rev. J. Stevens, agent of the Board, 220,00  
 Ohio Bap. For. Miss. and Bible Soc., per J. B. Wheaton, tr., 54,73  
 332,74

Total for the debt, \$4692,74  
 \* Brought forward, 6549,31  
 \$11,242,05


*Legacies.*

John Allen, of Warwick, R. I., six shares in the Warwick Manufacturing Co.'s stock, by Henry Hamilton and Rev. E. K. Fuller executors, appraised at 666,66  
 Mrs. Nancy Palmer, of New York, in part, per Rev. A. Bennett, agent of the Board, 10,00  
 Miss Mary Bliven, of Macdonough, N. Y., per do. do., 46,75  
 Rev. Wm. Morgan, of Ebenezer, Indiana, 6th payment, by John Devan, per Rev. J. Stevens, agent of the Board, 50,00  
 773,41  
 Total receipts in Feb., \$12,015,46

R. E. EDDY, Assistant Treasurer.



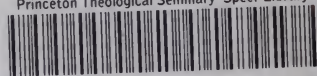
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